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The Conference of Federated Missions.

It was a great gathering, worthy of a little quiet enthusiasm, at least to the uninitiated. Indeed it would be so to us all, were it not that it has become an annual occurrence, and so a commonplace. But the spectacle of some thirty-one denominations meeting as a deliberative body for the discussion and solution of some of the most vexed practical problems that confront us in all our missionary work—and in it all not a jarring note—this is enough to convince us that the world moves. But enough! Reports of such astounding progress toward comity have been known to set the churches of the world agog, lest the millenium may be upon us too soon.

It is difficult even to touch upon the many things that were said and done during those two days, Jan. 7th, and 8th. The two devotional meetings led by Mr. Buxton, and by Dr. Jones, of the Yokohama Union Church, were moments of spiritual insight and power. The fervid words from the Korean fraternal delegates, Drs. Moffett and Noble, were a challenge to our sympathy and fellowship. The greeting from the sister Japanese churches, brought by Dr. Ibuka and Bishop Hiraiwa, were cordially given and as cordially received. And then the annual address by Chairman Mackenzie—how shall we characterize it? A masterly resumé of the events of the year which affect missionary activity, a fearless discussion in concrete terms, of our deepest problems, a holding aloft of great ideals, and a plea for thorough-going unity, that was tremendous. The hour and a half consumed was short, but it will be remembered long.

But the great work of the convention lay in its reception and handling of the reports of committees. Fifteen or more great fields of inquiry were opened up, each having been the subject of careful investigation during the year, by committees constituted of from two to nine members each, the range of their research being nation-wide. Industrial Welfare, Eleemosynary Work, Distribution of Evangelistic Forces, Christian Literature, Christian Education, Temperance, International Peace, Sunday-school Work, Summer Schools, Language Schools and Schools for Missionary Children—these were some of the subjects regarding which the committees presented their findings, after which the conference acted upon the

recommendations growing out of the reports.

A few of the salient features of the reports may be indicated. The Christian Literature Committee has made good progress in its work so recently launched, and reported, among other things, the preparation of a catalog of all Christian publications. The Industrial Welfare Committee reported conditions among factory employees, and the working population generally, that were appalling, and recommended certain new methods of intensive and extensive social work, by way of solution of the problem. The findings of the Temperance Committee, reinforced by a statement from Mr. Ando, while indicating some advance, yet emphasized the need for more general co-operation. The Committee on Educational Problems, after several years of investigation, seems to be getting nearer to a workable concrete plan for a great Christian University built upon the union of the present existing Christian higher schools as a foundation. Also the plan for a Christian Higher College for Women was presented in definite form. The Committee on Bible Study reported the successful carrying out of two Bible Conferences during the year, and the arranging for three courses of Bible Study given in Karuizawa. The Sunday-school Committee has done good work in extending the movement, and reported the appointment of Mr. H. E. Coleman to act as Sunday-school specialist for the country. The Sunday-school Convention to be held in Tokyo, two years hence, puts new burdens upon this committee. One of the last great subjects brought before the Conference, was the question of uniformity of sentiment and practice in reference to the solemnizing of marriage, a subject that awakened vigorous discussion, but stopped short of solution, because it was felt that the Japanese churches must first be brought to unanimity of thought and practice in the matter.

Two matters which met with ready response from the hundred or more missionaries present, were the appeal for contributions toward the famine relief fund, resulting in a collection of over 400 *yen*, and an appeal for funds for carrying out the three year nation-wide evangelistic campaign planned by the Mott Conference, last year, to be inaugurated during the coming March.

We have other good things during the year in Japan, but only one annual Conference of Federated Missions. This is the great missionary clearing house—the force that is operating toward an even more comprehensive unity of purpose and activity. It is not primarily thought of as an inspirational conference, but because of its practical harmonious working, it is such to a marked degree, and every missionary who has not yet attended its sessions would do well to find an early opportunity to do so.

C. B. Olds.

A Student Venture at Kobe College.

"Now that we have a new organization, we ought to have new work," was the attitude of our newly fledged Y.W.C.A. at Kobe College last summer. "Of course we girls will keep on with the Sunday-school work we are already doing under Miss DeForest's supervision, but we'd like to have, in addition, a piece of work that is just our own and nobody else's."

When out walking once, some of the girls noticed a great many children in one of the poorer districts of the city. "Here's our material," said they. Inquiry showed that there was no Christian work in that immediate neighborhood, so they had a clear field; but they had no money to rent suitable quarters for the Sunday-school they desired to start. So they prayed over the matter, and then went hunting for possible sympathizers who would lend a room. The very first house they attempted, a well located, spacious one partly intended for a shop, proved to be occupied by an Episcopalian Christian who gladly granted its Sunday use, free of charge. The school opened in October

with five Kobe College students as teachers, and with from forty to fifty children on hand, and more coming. A month or so of smooth sailing—then, alas, one fair Sunday, the teachers went, only to find their quarters alive with carpentry and readjustments. The landlord (the Christian was only renting) had decided to use the store himself, and Sunday-school days in that building were at an end. Fortunately, one of the Kobe College students teaching in the Sunday school, lived in that vicinity. She would have liked to use her own home for the school, had not her father's opposition to Christianity prevented. But she knew a primary school teacher, who might let his rooms be used. On being approached, he consented to take the Sunday-school in until the winter vacation, when he was probably to change to a boarding-house himself. The quarters were pitifully inadequate, but beggars can not be choosers, so they were gratefully accepted. But where should the Christmas celebration be held? "We want to make it a piece of real evangelism for the neighborhood," said the leader, "we want to get the parents in, and have a talk about Christianity for them."

No two-by-four school-teacher's rooms would meet that need. Prayer and consultation again led to a trial of a strange house. A councilor for that district of the city, lived but a few blocks away, and was known to be a generous man. They went to see him, met him just leaving the house, and proffered their request to borrow his rooms for the Christmas celebration. It was readily granted. An organ was borrowed, a small Christmas tree and other decorations were set up in the spacious front room, and a large and appreciative audience listened to the children's songs and recitations, excellently done, and to the address for the grownups, made by the president of our Y.W.C.A. Meanwhile, the aged grandmother of the house, faithful to her custom, intoned her evening devotions before the Buddhist god-shelf in an adjoining room.

The problem of the New Year was still unsolved—where shall we go next? The only concrete possibility in sight, was the house where a former graduate of Kobe College was living. She was not now in special touch with the College, but her love for her *Alma Mater* was a sufficient motive: she at once gave her consent to the use of her rooms for the Sunday-school, as long as her husband was away in China, and would not be disturbed thereby. Thus the New Year smiled upon this little Sunday-school, the child of faith and works. If I had been going to choose a text for this writing, it would have been Matthew 7 : 7, 8. To MISSION NEWS readers it may be of interest to know that the leader of this movement was a daughter of that Pastor Aono, to whom Dr. Newell has so effectively introduced us in these columns.

(MISS) CHARLOTTE B. DEFOREST.

Mr. Kanamori and The Salvation Army.

Rev. Tsurin Kanamori will everywhere be remembered as a strong personality among that group of strong personalities, who received their early training in Kumamoto, and constituted the first class to be graduated from the theological school of Dōshisha. During the score of years that Mr. Kanamori has held aloof from the Church, he has delved in business and in politics. For a dozen years he has lately put his strength and life into a nation-wide campaign to promote thrift and economy. During all these years some of his friends have not ceased to pray daily, and to expect constantly and confidently his return to faith and to direct Christian work. Now those prayers are answered.

Since the untimely death of Mrs. Kanamori, some two years ago, Mr. Kanamori has been drawing nearer to the Church, nearer to the Christ, and nearer to the service in which he wrought so powerfully in his young manhood. The faith which he had lost through the reading of Pfleiderer, and perhaps through

other influences, he has been gradually recovering, until to-day, according to his own declaration, the great verities of our religion are to him a vivid reality and the source of all his spiritual power.

On the second of January the writer met Mr. Kanamori in Salvation Army uniform, at an out-of-door meeting in Hibiya Park; that evening saw him formally "sworn in" to the Army; and heard him give a powerful address on *Reasons Why I Enter The Salvation Army.* He had become fond, very fond (*suki, daisuki*) of the Army, he said; had counted up some thirty-one reasons why he liked the Army; but could give only a few of those reasons to-night. Without attempting to report fully, much less to reproduce the vividness of the address, a few of the thirty-one reasons are,—

The Army goes out after people. When the people will not come to our meetings to hear the Gospel, the Army goes out on the streets where the people are. "Put out into the deep, and let down your nets for a draught" says the Lord. There are a few fishes along the beach where the churches are fishing. But out in the deeps are whole schools of fishes of every sort. I want to preach out on the streets where the multitudes are.

The Army holds to a sound conservative theology. I was one of the first among Japanese pastors to read the works of advanced German theologians. But I found that I gradually lost my grip on Bible truths. I lost Moses and Abraham. I lost the virgin birth and the miracles. I lost the cross. I lost my Lord, Christ. Many good people accept the "Higher Criticism" of the Bible and maintain their Christian faith. I can not do it. So I have thrown away my learning and become a little child. Reading my Bible in this spirit I have recovered the faith I had lost. "Higher Criticism" is a good method to use in studying man-made books. But the Bible is God's book. And it can't be judged like other books. I like the Army for holding to the Bible as the Word of God.

But I am not joining the Army for its theology. It is life that I am after. And the Army has a vigorous Christian life.

Again I have been surprised and delighted at the high standard of morality in the Army. In view of the fact that the Army works so persistently for the masses—for the common people, I had rather expected to find a comparatively low standard of morality. But this is not the case. On the other hand, it is the churches that seem to have relaxed from their strictness. They allow smoking and drinking. Perhaps they would lose members if they began to be strict. They make the way easy. It is the Army that keeps the standard high. And this agrees with the teaching of the Master, "Narrow is the gate and straitened the way, that leadeth unto life."

The Army stands for the equality of man, and woman. And this I like—equal rights and equal responsibilities. Women make good soldiers. Give them opportunity, and there is no limit to their valor. General Booth looked upon women not as weak women, but as fellow-humans, fellow-men.

Again, the whole order of the Army suggests that life is a battle. Our Lord is Prince of Peace. But on the way to His perfect peace there must ever be persistent struggle. "I came not to send peace, but a sword," says He. And listen to the vocabulary of the great Apostle Paul, "Take up the whole armor of God." "Put on the breastplate of righteousness—the shield of faith—quench the darts of the evil one—take the helmet of salvation and the sword of the spirit." And this same Paul ended with the triumphant shout, "I have fought a good fight." The Army means battle. And I am ready for battle, life-long and even unto death. I count not my life dear.

Even our clothes bear witness for Christ. Look at them (stretching out both arms). At first I didn't like the uniform a bit, and the red cap. I put it on to-day for the first time. And I'm getting to like it pretty well already. In citizen's garb one does a little kindness to some one on

O Harai Rite at Hatsu Uma Festival,
Suwa Yama Inari, Kobe.
(See page 102).

Preaching Service at Hokubu Chapel, Okayama.

the street, or in a car, and people may remark that he is rather a kind man. That is all. But if one in our uniform shows a little kindness, it at once brings glory to our Lord; and that's the beauty of it. I wish all our Christian brothers, of all the churches, would wear some distinguishing mark, and declare their colors to the whole world. It needn't be our red cap. The prudent cross is good—anything to indicate to the world that we are Christ's. Let us all boldly declare ourselves, and take pains to advertise our religion, so that others will come to know and accept it.

When hearing this address the writer took no notes, and he is jotting down this outline after many days. But the occasion was notable, and the address was unique and easy to remember. So I believe these notes are, in general, correct, and true to the spirit of the speaker. At the close of the address Col. Yamamuro made an impassioned application and appeal; and there were a score or more of people to come forward and seek salvation.

Some of us would have given thanks a little more heartily if this good brother Kanamori could have come back to a pastorate in some of our *Kumi-ai* churches. Two or three of us craved him for an immediate associate in our own local church. But we rejoice truly with him and with the Army, in this new relation. We pray for its success and for a usefulness for Mr. Kanamori, wider and more lasting than in years of his past life. And withal we are satisfied. God answers prayer.

GEORGE M. ROWLAND.

Beginnings.

Years ago, how many I do not know, but more than two hundred, there was a rich man who built a *saké* (Japanese wine) brewery. It was a big place on a corner. As time went on, instead of growing richer, as he had hoped, he grew poorer. The time came at last when he must sell a lot of his land, then part of his house, till only one third of the big building was left, and that one third is this Hokubu (Northern) Chapel.

The beginning of this work was a Sunday-school started by Dr. Pettee and Miss Stewart Feb. 4, 1894. Elizabeth Pettee helped by going around to gather the children. Later she was the organist and one of the teachers. At that time this building was rented, and was a large second-hand store, so the Sunday-school was held in a little house in the same yard, on a side street. What it was originally I do not know. The following March plans were made for buying the corner, and in July, after many repairs, it became a Christian preaching place. The small house, the one used first, was bought a number of years later.

When I came in 1897, there was a Sunday-school with an average of perhaps forty, but I never shall forget those Tuesday evening meetings. At first there had been large audiences, but as the novelty were off, fewer and fewer came, and the meetings were lonesome, to say the least. When I came back from my furlough in 1907, I felt more than ever something must be done. I had a good helper, and as she was good in English, I asked her if she would interpret for me at the meetings, for I thought perhaps the English would draw people. She gladly consented to do so, and the next week I began. I had made no mistake, for we had quite a good audience, and many who came only for the English, stayed to the very end. I kept this up for some time, till we had a number of regular attendants, and then my helper married, and went away, but the meetings have never gone back to what they were before. The Sunday-school has steadily grown, till we have the largest in the city, with an average of eighty-nine, and, but for the many school exercises in the spring and fall, which the children must attend, it would be much more.

January 22, 1911 we began Sunday services, and a Friday evening prayer meeting, with the hope of some time organizing a church here. During these three

years there have been thirty-six baptisms. There are members from every school in the city above grammar grade, and there is such a warm heartedness, that all who come feel it. Though our Chapel is a miserable building, hot as can be in summer, a steamy heat, for it has only a damp ground floor, and in winter is so cold that I wonder, every Sunday, that any one comes; for, as you sit there, your feet feel the damp, and the cold crawls up and up and clear through to the very bone, till it seems as though you never could get warm again. Yet there will be twenty or thirty people out, and every one so enthusiastic over the church, and working hard for a new building. Through the year past, we have had good benches made, and there is a good little sum in the bank. So much toward the building. With the New Year, plans are to be made, and the rest of the money raised. The hope of many of us is that before the end of 1914 we may have a neat little church in which to worship.

(Miss) M. E. Wainwright.

Japan a Modern Instance of the Picture Drawn in Isaiah Forty Four.

"And they set them up pillars and Asherim upon every high hill, and under every green tree, ; and there they burnt incense in all the high places." Ever since I came to Japan last fall this verse and its associated passages, has been ringing in my head. In a way it seems as if I am living in a synthesis of Old and New Testament times. When one gets into the country it seems as if literally there were shrines on every high hill and under every green tree, in every grove and before every large rock. One wonders what a Jeremiah or an Isaiah would say about this worship, if he could take a tour through Japan. Surely many a passage from his pen would flame with indignation at the shame of it; surely many a passage would yearn with tenderness at the pathos of it.

I never realized the meaning of this worship in the high places as I did one day last December, when I climbed the eight hundred and eight stone steps that led to one of them. There was a great temple, many treasures stored behind its heavy bars; there were the stone and wooden gods; there was a worshipper, a poor old woman who had struggled up that weary flight of steps, only to throw her *sen* or two in the treasury, wipe a few germs from a god of healing, and then stumble off again to the foot of the hill. I could not help hoping that she got a great deal of satisfaction out of her act of devotion and worship, and, at the same time, I hoped that she got nothing else.

Last fall when I first came and took my trip through a part of our field in the Hokkaido, I felt all the time as if I were reliving New Testament history. It was a sort of a new acts of the apostles, only the missionary journeys of St. George, instead of St. Paul. Everywhere about me were the main body of people, who are still the worshippers of strange gods, and singularly enough they are guilty of some of the very gross sins which Paul takes occasion to inveigh against in his letters. Then there were the elect few who had heard the message and were growing daily in the Christian virtues. There was the strong church, and there was the new one just started. There were those who needed a word of praise, and there were those who needed a word of censure. And then there was the ever present question of Sunday observance, which seemed to be answered very much as it must have been in the days of the early church. Well, I suppose it must be answered that way before it will reach an answer which will be final and satisfactory. All the time on that trip, and many times since, I have thought how thankful we ought to be that the Mediterranean world knew Greek. If Paul had had to learn Japanese, instead of using a familiar dialect, it would have been a hard blow to the church.

I suppose that the readers of this article are by this time wondering why I don't give a few impressions. It is because

they are so hard to label. It is hard to say that this strikes me this way, and that strikes me another way. When I first got off the boat and walked through Yokohama everything seemed just as natural as if I had seen it before. Nothing seemed to surpise me a great deal. Every now and then I would see something which would make me say to myself that it was just as I had imagined it would be, or exactly as I read it would be. Even the language is just as difficult as I was told it would be.

The big impression that I have in regard to Japan is the need of more workers. The country and the city alike, so far as I can see, are not Christianized. They are not ready to be left to the hands of the native church, strong as it is. The need of more workers is writ large everywhere to the eyes even of a new man. When I walk about the streets of Tokyo, or any of the small towns, and see here and there and everywhere the shrines and the temples, the images with their offerings, the paper wads and the host of other evidences of heathendom, I say to myself that there is a vast amount of work yet left to be done here in Japan. I could not help thinking the other day that I would like to take some of the tourists and various Board secretaries that come here to view the work, to all these shrines and temples—not the beautiful kind, for them to admire the carvings—the everyday kind that are in constant use. Let them see the people throwing their spit-balls, hanging their aprons about the necks of the idols, wiping the germs from a greasy health god. Let them see the work that has got to be done, instead of just the work that has been done, and a few show places. It might send them away with a slightly wrong idea of the work, but I'll stake a good deal that they would never say that the work in Japan is as good as done.

One thing is sure, since I have come to Japan I have found nothing to make me wish that I had gone any where else. I am thankful every day that I came.

JEROME C. HOLMES.

"Selections from a Possible Diary."

Yokohama, November 17. This afternoon the Korea anchored in the harbor here, and land never looked better to me. Mrs. B. from Manila had offered to show me some of the sights of the city, and we were among the first boatload to go ashore. The city and the people looked just as I had expected them to, and the weather exceeded my expectations. I had been advised to wrap up well, and even in all the extra clothes I possessed, I shivered. Mrs. B. nearly froze, as she did not have many really warm garments with her. First she took me shopping and carried out her threat to pay only half of the prices asked for things. In only one store was her offer refused. How I should have been cheated if I had gone shopping without her! Later in the afternoon we dropped into a little tea room and warmed ourselves with several cups of very good tea. We also tried some artistic looking cakes, and although they tasted unlike anything we had ever eaten, they were not bad. They were sponge cakes with some peculiar custardy concoction in them. Just as the sun was setting we took rickshaws and rode about the city until it was time to return to the ship for dinner. I shall never forget the appearance of the street on which the theaters are located. It reminded me of some of the enchanted cities about which I used to read in the "Arabian Nights."

Matsuyama, November 21. It seems good to be at the end of my journey after having been on the way for more than two months. I came down from Kobe alone, but was well cared for on the *Kurenai Maru*, in spite of being the only foreigner aboard. Miss Hoyt met me, and it certainly was a comfort to see her. It was a rainy morning, the sampan in which we went ashore was wet, the dock was slippery, and the mud in the road was very deep. I think I have never before seen so many bare legs as I met this morning. I suppose leaving one's shoes and stockings at home on a rainy

day is a good way to keep them dry, but I do not care to do it in November.

The trains and the electric cars in this country are most delightfully small. Having rather short legs, I appreciate low seats; but I cannot help wondering how a full-grown man can be comfortable in one of these toy cars.

December 6. This afternoon I attended a "parents' meeting" in connection with the work of the school here. I have never before seen such elaborate politeness. I could not help smiling when I saw gentlemen literally bumping their heads on the floor when they bowed. I hope they are always equally polite in their own homes.

December 18. I begin to suspect that Japanese men are not as polite to Japanese women as they are to foreign women. I have not yet seen one of them give his seat in a car to a Japanese woman, although I have set them an excellent example in the line of giving my seat to women with babies. Incidentally, only one of these women ever thanked me.

Kyoto, January 5. To-day I have visited some very fine temples. In every one I had the feeling that I was in a Roman Catholic cathedral. It seemed to me that it would be about as easy to make a Roman Catholic into a Protestant as to turn one of these worshippers into a Christian. I think I see one reason why missionaries prefer to work in some other country than Japan. If I am trying to sell a man an electric light, I shall succeed better if he is using a candle than if he has a fairly good Rochester burner.

(Mrs.) Edith Reed Smith.

Hyuga Notes.

Returning, Jan. 16th from the Osaka committee meeting, I turned off at Yoshimatsu and went down to see the burning island and the demolished, deserted, ash-buried city of Kagoshima, of which the papers had been writing so much since the great explosion on Sakurajima Jan. 12. On the train I met Mr. Swartz returning to his abandoned home. And he invited me to sleep in his earthquake shaken house. Not knowing of any other night-possibility but the street, I was very glad to be thus invited, and I slept well among his scattered books and fragments of broken pottery. As our train skirted the bay we could frequently see the fiery eruptions, and Messrs. Grant and Hoyer let us sit in their parlor on the hill side till 1 a.m., to view the mountain opposite, still burning fiercely and roaring tremendously and hurling skyward a vast column of smoke and ashes and white-hot stones, frequently crossed with lightening flashes, and pouring out a stream of lava which leaped high and angrily over hindering barriers as it rushed toward the sea. There are half a dozen big openings, one or two not far from the shore. These two Middle School teachers had not left the city at all, but stayed and saw and heard all the grandeur from the first, and were hustling night and day to write it up for several American and English magazines and newspapers.

It was still a grand sight and roar, tho said to be very tame compared with the indescribably awful grandeur of sight and roar and earthquaking of a few days before. The wind had been only from the west till that night and scarcely more than a shade of ashes (not the two feet in depth of the newspaper reports) and *not a single stone*, had fallen in the city, a mile from the island. But the wind changed to the east in the night, and in the morning of the 17th we found ourselves in a cloud so dense that we had to have lamps at our 9.30 a.m. breakfast, and fine ashes sifted down most of the day, till the wind changed again, painfully evident to the smarting eyes and throats of people out of doors. Stone-walls are very numerous in Kagoshima, and a good many of these were partly, and some wholly thrown down by the earthquakes, as were quite a number of houses already ripe for falling. But the impression as one walked about the town, was not at all of a demolished city; but it was of a city not yet waked up in the morning.

Very few people appeared on the streets, and only occasionally did we meet a policemen or pass a couple of sentry soldiers. The 70,000 of the city and 20,000 of the island had gone away on a vacation, and a large number of them were sleeping in the open fields, more or less distant from the city, not knowing what might happen if they stayed at home. Premonitions of something dreadful had induced most of the people on the island to leave before the explosions came, and the rest were removed without difficulty. The newspapers killed over a hundred of the islanders, but they did not do a very good job, for nearly all of them proved to be only more or less injured; one official report said that only one person on the island lost his life, and he *froze to death*. It is said that if one keeps perfectly cool in a conflagration he will never burn. But extremes are dangerous, and this man was a bit extreme. However the extraordinary conflagration seemed to warrant extraordinary coolness. One remarkable thing about it all is the small loss of life. When the exposed refugees are all heard from the count will doubtless be greater.

The island is several, or less, feet under ashes, and some of its towns were burned. Its famous, immense, globular *daikons*, just ready to pull, are all in pickle somewhat unusual, and the agriculture and horticulture, for which the island is famous, will not flourish again for some time. Plans are brewing for increasing Hyuga's population with some of those made homeless.

Places east from there are more or less deeply covered with the ash siftings, out for many miles. The papers had some of the ashes fall in Osaka and even in Tokyo. Mt. Aso, near Kumamoto, added a considerable amount to the ash exhibit, and Kirishima volcano in Hyuga, contributed two or three big puffs. Everything, everywhere, inside of houses and outside, in Kyushu, is whitened, and food for men and beasts has become less fit to eat. Can the digestive trouble likely to arise from this, properly be called "*haibyo*"? This is a problem for our lung lexicographers. The calamity is a very great one; but it might easily have been very much greater had not an almighty hand held back the possible forces concerned. What did not result is marvelous.

I am loitering along home through our west-side Kobayashi field, with meetings in seven of its towns, in company with Pastor Sugiura. Meetings have been good in the quality of the listeners tho not in their excessive numbers. The outlook is hopeful. Two adults were baptized in Kobayashi, on my way to Osaka. I spend Sunday in Miyakonojo, returning home some time next week. Our Edward seems to be out of danger, and well on toward full recovery.

C. A. Clark.

Some Books on Japan.

(*Continued*)

Religion.

In many books on Japan not devoted specially to religion, there are chapters, more or less valuable, on the subject, as, for instance, in Stead's *Japan by the Japanese* we find one on *Bushidō*, by Nitobe, and another on Ancestor Worship, by Hozumi, both well-known authorities, whose works have been mentioned in previous sections of this list on Religion. In Count Okuma's *Fifty Years of New Japan*, Kume, Inoue, Takakusu, and Honda write on Shinto, Confucianism, Buddhism (excellent), and Christianity. Brinkley's article on Japan, in the new Ency. Brit., is weak on religion. Papinot's *Dictionary*, contains much reliable information about religious bodies.

Revon—Le Shintoisme: Les Dieux de Shintō Partie. Aston calls this "valuable."

The Christian Movement in Japan, 1913, Vol. 13, Tokyo, Methodist Pub. House. The thirteen annual volumes include full statistics of nearly all Christian bodies at work in Japan, with chapters on the work of most of them, besides much valuable miscellaneous matter.

Ritter.—History of Protestant Missions in Japan, 1898, Tokyo, Methodist Pub. House.

Cary.—History of Christianity in Japan, 2 vols., 1909, Chicago, Revell. One volume deals with Roman Catholicism; the other with Protestantism. By a missionary of many years' service in Japan—painstaking and pervaded with a spirit of fairness. His "Regeneration of Japan" is a small manual publisht earlier—of great value.

Clement.—Christianity in Modern Japan, 1905, Phila., Baptist Pub. So. Good introduction to mission work—accurate and convenient for reference. His "Handbook of Modern Japan," 1913, 9th, ed., has several chapters on religions.

Pieters.—Mission Problems in Japan, 1912, N.Y., Board of Pub. of Reformed Church in America. Capital for candidates for service before leaving for the foreign field. Presents succinctly the various theories of foreign missions.

Delplace.—Le Catholicisme au Japon, 2 vols. Tome 1. Xavier et ses successeurs, 1540-93; II. L'ère des Martyrs 1593-1660. May be had from Sansaisha, Tokyo, which is the publishing house of the French Catholics.

Piolet.—Les Missions Catholiques Françaises au XIXe Siecle. Illust. d'après des Documents originaux. Tome III, Chine et Japon. Paris. Armand Colin. Chapter XI, pp, 417-503 deals with Le Japon, Le pays, ses institutions, sa religion. There are splendid, full-page illustrations, including a most admirable one of Kobe as seen from the harbor. "I shall never forget that first view of Kobe. The Bay of Naples seemed to me as I saw it twenty years later, not more impressive, and the physical features are sufficiently alike to suggest a comparison." This illustration does full justice to the description by Dr. D. C. Greene.

Joly.—Le Christianisme et l'Extrême Orient. Tome II, Missions du Japon.

Sollier.—Histoire ecclesiastique des isles et royaumes du Japon, depuis l'an 1542 jusqu' á l'an 1624. 2 vols., Paris, 1627 and 1629.

Steichen.—Les Daimyō Chrétiens, ou un siecle de l'histoire religieuse et politique du Japon, 1549-1650, 1904, Hongkong, La Société des Missions Etrangeres. Transl. in Eng. Tokyo, Rikkyō Gakuin Press. Based on quite a number of native works, a list of which is given.

Leyva.—Historia del reyno de Japon y descripcion de aquella tierra—con la relacion de la venida de los embaxadores del Japon a Roma. 1591, Saragossa.

Torsellino.—De Vita S. Francisci Xavieri, qui primus e Soc. Jesu in Indiam at Japoniam Evangelium innuexit. 1594. Roma.

Charlevoix.—Histoire de l'estat de la chrétienté au Japon et du glorieux martyre de plusieurs chrétiens en la grand persécucion de l'an 1612—1614. Paris? 1618.

Charlevoix.—Histoire de l'etablissement, du progrés, et de la décadence du Christianisme dans la Japon, 3 vols., 1715, Rouen.

Hardy.—Life and Letters of Neesima, 1891, Boston, Houghton Mifflin and Co. Account of the great apostle of Japanese Protestantism, by a son of the man who educated Neesima in America.

Griffis.—Verbeck of Japan, 1900, N.Y. Revell.

Griffis.—A Maker of the New Orient: Samuel Robbins Brown, 1902, N.Y., Revell.

Griffis.—Hepburn of Japan, Pioneer of Science and Religion, 1913, Phila., Westminster Press.

Cobbold.—Religion in Japan, 1894, London.

Scherer.—What is Japanese Morality? 1906, Phila., S.S. Times Co. Trenchant criticism of some obnoxious oriental ethical ideals.

Scherer.—Japan To-day, 1904, Phila., Lippincott. By a teacher of English four years at a Saga gov't. school.

Peery.—The Gist of Japan, 1897, Chicago, Revell. By an able young missionary after some ten years' experience in evangelistic work at Saga.

Murdoch.—History of Japan, 1903, Kobe, Japan Chronicle, Vol. II, which appeared first, treats of Roman Cotholic Christianity in Japan.

The Japan Evangelist.—Edited by an interdenominational board, is a monthly now in its twenty-first volume. Tokyo, Meth. Pub. House. The Presbyterial group of missions publish a little sheet, *The Messenger*, the Baptist group publish *Gleanings*, the Congregationalists publish *Mission News.*

There are several useful little books such as Gordon's "An American Missionary in Japan," Griffis' "Dux Christus," DeForest's "Sunrise in the Sunrise Kingdom," which, for the most part, serve as brief introductions to Christian work in Japan.

ARTHUR W. STANFORD.

General Notes.

When the Bartletts went home, they loaned their organ to Rev. Edward S. Cobb, for use in the Dōshisha Chapel. It is reported a great improvement on its predecessor.

* * * *

Collections from teachers and students at Kobe College, recently taken for the sufferers from famine in the north and volcanic action in the south, amounted to nearly 70 *yen.*

* * * *

Col. Yamamuro of the Salvation Army spoke at Kobe College on Thursday, January 29, the Day of Prayer. At a meeting for inquirers which he held the next day, more than forty of the students expressed their determination to begin the Christian life.

* * * *

The Conference of Federated Missions appointed a Committee to make an appeal and receive money for the famine sufferers. Christians at various points in the Empire are collecting money and materials for the same. A semi-official association at Tokyo is raising large sums for the sufferers from famine and from volcanic eruption.

* * * *

Rev. Tomo Tanaka left Sapporo for his new post in the Kobe Woman's Evangelistic School on Jan. 13th. Four days later the Umeda Church in Osaka, having accepted the resignation of its pastor, Rev. Akira Ebizawa, Mr. Ebizawa wired his formal acceptance of the pastorate of Sapporo Church. The date of his entering upon his new pastorate is not yet definitely settled.

* * * *

If report is true Sapporo is going in strong for fine Churches. A memorial Church is said to be on the tapis in honor of the late Pres. Wm. S. Clarke, who organized the Sapporo Agricultural College, and started the Model Farm. The plan is stated to be for a 30,000 *yen* structure opposite the Kuroda statue. We suppose this is to be undertaken by the Independent Church, whose membership is reported at 350.

* * * *

If statistics found in Mr. Wilkes' book are correct, Japan is shown to be a most difficult field for Christian work, far less promising than almost any country. The proportion of Christians given is one to fifty in Chosen, one to one hundred and eighty in Africa, one to three hundred and fifty in India, one to seven hundred and fifty in Japan. Comparative periods of labor, number of workers, sums expended, etc., might modify the above inference.

* * * *

One may usually find a phallic element connected with the larger Inari shrines, as at Fushimi and Suwa Yama. Divination by lots (*omikuji*) is also practiced, a printed, numbered sheet corresponding to the number on the lot shaken out, being had for one *sen.* At Suwa Yama it is customary for votaries to publish their vows of abstinence. A man born in the year of the bird takes an oath to give up *sake* (wine) for three years. He hangs up a board declaring

the facts, with a symbolical picture, consisting of a sake-butt below, and a white heart (♡) above, the two being indissolubly joined by a native lock.

* * * *

The Okayama Orphanage, so-called, altho it is no longer within hundreds of miles of Okayama, in the loss of its head and founder, "Father" Juji Ishii, Father of Christian Orphanages in Japan, as well as Father of the one he establisht, has met a great, but not unexpected loss. Mr. Ishii died at Chausubara, seat of the Orphanage, in Hyuga, Jan. 30, after several years' illness from Bright's disease. The posthumous honor of the first grade of the seventh court rank, was bestowed on him by the Emperor.

* * * *

January 28, Rev. Tomo Tanaka, the new teacher at Kobe Woman's Evangelistic School, was duly installed in his new position, by a welcome meeting in the beautiful Chapel of the School. There was a program of well up towards twenty-five items, with brief addresses from representatives galore, of organizations *shihō happō kara*. He was *thoroly* welcomed, and the immediate friends of the School feel very happy over his advent, which is regarded as very auspicious for the work and influence of the institution.

* * * *

"Missionary Joys in Japan," by Paget Wilkes, London, Morgan and Scott, dated Kobe, Sep., 1913, is an attractive book in seventeen chapters, with slightly over three hundred pages. The frontispiece is a chromolithograph of Asama in eruption, and the volume is sprinkled with good photogravures—about twenty of them. A feature is an artistic tea-green leaf at the head of each chapter bearing a Japanese poem (*tanka*) in the original script, along with Mr. Wilkes' rendering; however, no *tanka* was found to suit the final chapter on "Higher Criticism and Missions."

* * * *

Mr. Holmes is reminded of ancient customs in Old and New Testament times. We have often thought it would be interesting for some foreigner to make a comparison of many customs in Japan to-day with similar ones which prevailed in the ancient world—about which we learned in our classical studies, but which Europe outgrew centuries ago. Christianity has many of the same antagonistic practices and beliefs to contend with in Japan that it had in the early days of the Roman Empire. If three centuries and more of Christianity past before Constantine, we perhaps need not despair, if another century passes before Christianity really gains an extensive, controlling influence over the national ideals.

* * * *

Mr. Holmes's article is a frank statement of the impression any unprejudiced observer, who goes about Japan, would receive—that millions of Japanese are idolaters, who bow down to stocks and stones—many literally, many figuratively, explaining the idols as mere material symbols to represent the spiritual entity behind—the well-known Roman Catholic theory. Many of the upper classes worship lords many and gods many—in the form of ancestral spirits, whether those of their own family ascendants, or those of their clan or nation. Christianity has these conditions to contend with, and some of the most learned adherents of ancestor worship declare emphatically that unless Christianity compromises on this point, it will never win Japan. It seems to us that ancestor worship is doomed in any case, for, if Christianity does not overcome it, education will eventually do so.

* * * *

Mr. Clark expresses doubt about Sakurajima ashes falling up this way. We, too, at first, were skeptical. But on recalling experience at Karuizawa, we were convinct that the traces of ashes we saw at Kobe, were due to Sakurajima. To take one instance. One day at Karuizawa there was a powerful explosion of Asama. No ashes were driven

directly from the mountain to the village, but all afternoon ashes were driven plentifully toward the volcano by the prevailing surface wind. Ashes had been forced into the upper currents of the atmosphere blowing from the volcano, over our heads; ultimately these had fallen into the surface stratum and were blown in just the opposite direction back toward the volcano. Sakurajima expelled ashes into the higher wind currents, which bore the ashes to Kobe, Osaka and even, possibly, to Tokyo, altho the prevailing surface winds at Kagoshima probably would never have brought any ashes here.

* * * *

Sakura Yama, an active volcano on a small island in Kagoshima Bay, burst into violent eruption on January 12, frightening the major part of a city of seventy thousand people to the extent of driving them away, till Kagoshima seemed deserted. For several days, the papers publisht the wildest stories of destruction of life and property, but less than fifty lives were lost, and the property loss was nothing like what was at first apprehended. Several thousands had their homes and farms ruined by the ashes and more solid ejecta. Kagoshima escapt with little damage. Naval officers calculated the hight to which the flames rose at above five miles. Lava flowed eighteen miles an hour, and caused the sea near the shore, to boil. The charted currents in the China Sea were said to have been radically changed. So filled with ash-dust was the air over the China Sea that steamers could not take observations, and they stopt for hours at sea to await a clearing up.

* * * *

Mr. Warren writes:—You may be glad to receive the short word, which is all I can now do, about Mr. Ishii's funeral. It was on the fourth inst. at one p.m. The day was faultless—warm and sunny and without wind. The people came in shoals and swarms, and tho Chausubara is five miles from the nearest anywhere, there were over a thousand persons there, including schools from Takanabe. The exercises were simple, but very impressive; the sermon by "Major" Yamamuro being a splendid piece of evangelistic work, as well as a fitting piece of tribute to his old friend. The services were outdoors, the coffin being on the veranda of the foreign style house you all remember as being in Okayama. The burial was on a corner of the Orphanage land. Mr. Clark and I were the only foreigners. We persuaded "Major" Yamamuro to come to Miyazaki for exactly twenty-four hours. He had a meeting in the Gijido, one at the church, one at the Chugakko, one at the Koto Jogakko, and one at the "Home," when over half of the girls raised their hands, and remained for an after meeting. He is surely a big man whom God can use.

* * * *

Mr. Wilkes has a chapter dealing with the unfortunate so-called conspiracy case. Coming from a man with a highly sensitized Christian conscience, and an *Englishman*—highly educated, cultured, university graduate—whose national prejudices and churchly interests were in no wise involved,—who lookt at the facts merely as a Christian man earnest for justice and fair play, his view of the affair is, to say the least, interesting and important. He says: "The Japanese Government are making a determined effort to check the spread of Christianity in the Peninsula, at least as organized by American missionaries. In the course of my inquiries I discovered what seems to me a very significant feature. I find that there has been practically no persecution, or arrest, of any Christians connected with the S.P.G., Salvation Army, Canadian and Australian Presbyterians, or other smaller English Missions. In other words the British Missions have been entirely unaffected. Only the American Missions have suffered. This, I say, seems to me very significant.

"A leading missionary told me that, in conversation, Lord William Cecil had repeated what Prince Ito had said to him

with his own lips, 'I consider that one of the gravest perils to Japan is the Christian Church in Korea.'"

* * * *

When Mr. Robert Spencer, now a student at Drew Theological Seminary, was in Japan two years ago, he was an enthusiastic Phi Beta Kappa man, and a notice was posted on the Kuruizawa bulletin board by a fellow Kappa man, suggesting that an organization be formed by members of various chapters summering at Karuizawa. No response came. On the 8th ultimo, at Tokyo, a tentative club was formed at a lunch attended by two ladies and seven men, Rev. James H. Pettee. D.D., Pres.—Prof. Ernest W. Clement, Sec'y—Revs. G. F. Draper, D.D., H. K. Miller, C. B. Olds, G. M. Rowland, D.D., D. B. Schneder, D.D., Misses Ruth Ragan and Anna L. White, Members. A list of other Kappas in Japan, so far as those present could recall, was as follows, dropping all handles and tails: Gertrude Cozad, C. S. Davison, Charlotte B. De Forest, Marion Draper, Winnifred Draper, S. L. Gulick, Kate I. Hansen, Mr. and Mrs. C. V. Hibbard, Marjorie Hiscox, Lydia A. Lindsey, F. A. Lombard, A. M. Monk, J. S. Motoda, Christopher Noss, A. W. Stanford, C. B. Tenny, C. M. Warren, Edith F. Wilcox. Rev. Stanley Fletcher Gutelius might have been added. Miss S. A. Searle, was made an honorary member of the Wellesley chapter a few years ago, with the privilige of the key.

* * * *

Before Japan adopted the Occidental week, the nation named its days after the twelve zodiacal signs, of which the horse was one. On the first day of the horse in the year, the chief festival of Inari is observed, usually falling at the beginning of our February, when, at the principal Inari shrine in the Empire, at Fushimi, near Kyoto, and at a multitude of subsidiary shrines thruout the land, one may witness its observance. At Suwa Yama Inari, Kobe, the most significant rite, *oharai*, purification, begins about 9 a.m., performed by the *miko*, a staid matron, the wife of a priest of the shrine. In two rows (ten each) of iron caldrons, water is heated steaming hot, when the *miko* (priestess) drest in white robe and scarlet skirt, with *suzu* (bells) in one hand and *gohei* (wand of paper) in the other, performs an act of worship, more elaborate over a caldron at the head of the rows, and less so over each other; she then deposits the *gohei* in the shrine. Next she pours from a small jar of *omiki* (wine) a little into each caldron, after an act of worship. She then fills a small tub by dipping thrice from each caldron, and takes the tub as an offering to the shrine, to be placed with other offerings, on the altar. Divesting herself of her white robe and scarlet skirt, she takes a large wisp of bamboo grass in each hand, worships at the head of the rows, and proceeds to work the wisps back and forth in each caldron by turn, shaking out into the air the contents of each, raising a cloud of steam in the crisp air. A drum is beaten during the first and last acts. After a brief interval water is heated again in one caldron, and the *miko* performs the same service thruout as before, except that only the one caldron is used.

Personalia.

Miss Adelaide Daughaday at the end of Jan. wrote: "We are working for famine sufferers."

Miss Charlotte B. DeForest's biography of her father is expected to issue from the press of Revell this month.

Miss Isabel Tennant who left us last month, is engaged till summer in teaching missionary children at Tungchou, North China.

Theodosia Phelps was born at Kyoto, the first instant. Congratulations to Mr. and Mrs. G. Sidney Phelps on the advent of a Y.M.C.A. worker.

Prof. Howard S. Galt, of North China Union College, Tungchou, has sent a copy

of the attractive, illustrated annual report, 1913, of our North China Mission.

Miss Emily R. Bissell of our Marathi Mission, after visits at Osaka, Kyoto, and Kobe, sailed from the latter Jan. 22, by the Austrian Lloyds' *China*, for Bombay.

Prof. Mazumi Hino arrived at Kobe, Jan. 21, by the *Iyo Maru*. A dinner in his honor was given at the Kyoto Hotel, Jan. 31, to welcome him back to the Dōshisha.

Mrs. J. C. Berry of Worcester, on her way to visit her daughter, Mrs. Horace Holton, of St. Louis, spent a week in December, with Mrs. J. K. Greene in Oberlin.

Miss Elizabeth Deyo, of Kobe College, and Mrs. Edith Reed Smith, of Matsuyama Girls' School, have bookt for Europe by the *Kashima Maru*, leaving Kobe Apl. 11.

Donald Gordon, Esq., of Boston, accompanied by his wife, arrived at the home of his mother, Mrs. Agnes Donald Gordon, Kyoto, Jan. 31. Mr. and Mrs. Gordon visited Siam *en route*.

Mr. Warren writes, Jan. 29, from Miyazaki; "These awful ashes! Another tiny shower darkened the sun for hours yesterday. We can see the smoke fifty miles away almost any day we look."

Rev. Hilton Pedley is in Chosen on an evangelistic tour until he leaves for Mukden to meet the Board party. Care of Rev. S. A. Moffett, D.D., Pyengyang (Heijo) is his address until the end of this month.

The aged mother of Pres. Tasuku Harada, D.D., LL.D., of the Dōshisha, died at Kyoto, Jan. 9. Rev. Tsunetaru Miyagawa, of the Osaka Church, preacht the funeral sermon on Sunday, Jan. 11, at the Dōshisha Chapel.

Mrs. Sarah DeForest Pettus [was crowded out of last issue by the printer] is thus far spending the winter with her sister in Tokyo, owing to the illness of her young child, who required a change of air from Shanghai climate.

Mrs. (Emily Brown) Harkness had a severe attack of pleuropneumonia during the fall. At the same time her husband had an attack of influenza, so that things looked serious for them for a time. At last accounts, the eighth week, both were slowly gaining strength.

Mr. and Mrs. Geo. M. Clarke, of Chicago, arrived at Yokohama, by the *Korea*, or the 2nd inst, *en route* for China. Mr. Clarke is a Chicago merchant, and Mrs. Clarke is President of our W.B.M.I. On the return trip they will spend some time in Japan, seeing Christian work and workers.

Rev. Frank S. Swan, M.D., and Mrs. Anna Davis Salvage were married at Camden, N. J., Dec. 16; at home, 443 Lexington Av., Rochester, N. Y. Congratulations to the parties. Mrs. Swan was a member of our Mission at Kobe and Kyoto, from Oct. 10, 1879 till Dec. 26, 1887.

Members of Kobe Station received very welcome greetings for Christmas and New Year's from Miss Nora Thompson, of St. Vincent's, Cheddar, Devonshire, England, who very kindly enclosed a fine picture of the Thompson home. She was connected with our Glory Kindergarten from Oct., 1912 till Jan. 24, 1913.

We regret the continued illness of Prof. Edward Lewis Clark, at Miyazaki. At the end of January he wrote for a foreign physician at Kobe to come to Miyazaki to make a searching physical examination. He is periodically better, but departure from a very restricted diet, or a little stirring about brings on the symptoms again.

Dr. J. K. Greene travels much, speaking on missions. He was invited to speak in December at Battle Creek Sanitarium, taking Mrs. Greene with him. They had a prolonged visit there, Dr. Greene speaking about a dozen times. Mrs. S. S. White, Mrs. W. W. Curtis, and Mrs. S. L. Gulick were among the Sanitarium guests at the time.

Mrs. Lawson, an American independent missionary at Deradun, Northeast India, arrived at Kobe, Jan. 21 by the *Iyo Maru*, and sailed by the *Monteagle*, Jan. 23 for Victoria. Mrs. Lawson has

lived in India many years, and one son, a graduate of Oberlin, married a daughter of Rev. John P. Jones, D.D., of our Madura Mission, and is a member of the same Mission.

Rev. Henry Fairbank and Mrs. Mary Moulton Fairbank, of our Marathi Mission at Ahmednagar, reacht Kobe by the *Nile*, Jan. 18. After brief visits at Kobe and Kyoto, they rejoined their boat at Yokohama, leaving Jan. 21 for San Francisco. Mr. Fairbank and Mr. Stanford were college mates, and in 1895 the Stanfords spent a day in the Fairbank home at a small Indian village.

Miss Fanny Bradley Greene, after a visit of some weeks with her brother, U.S. Consul-Gen'l Roger S. Greene, of Hankow, China, reacht Kobe, Jan. 28, by the *Yamashiro Maru*, and went thru next day to Yokohama, to engage passage for America. Her return from China was hastened by a cablegram from Lieut. Edward Forbes Greene, of Bend, Or. She sailed from Yokohama by the *Shizuoka Maru*, on the 11th, inst.

Rev. Cyrus A. Clark spent a night and part of a day at Kagoshima four days after the first great explosion of Sakurajima, on the 12th ultimo. The wind then brought the smoke over the city making lamps necessary at 10 a.m., and shutting out all view of the volcano. His impression was that little damage was done the city, and very slight loss of life anywhere. The joke was going around that if one only keeps cool enuf he will never burn up.

Miss Katharine P. Crane, of Mt. Stirling, Ill., whom some of us well remember from her visit at Kobe, with Miss Hoyt, in the spring of 1912, when there was "no school" at Chinghwa College, near Peking, on account of the Revolution, writes from Mt. Stirling: "Besides the valuable articles on Dr. Greene, there is the first full account I have seen of the wedding of my China friends, Miss Browne and Mr. Frame, and many items in addition about people or places familiar."

We are exceedingly sorry that Mrs. A. D. Hail, of Osaka, suffered a stroke of apoplexy near the end of January. The sympathy of the host of Dr. and Mrs. Hail's friends—native and foreign—will go out actively toward them in this affliction. We said, some months ago, that Rev. Wm. W. Curtis was a man whom it was easy to love. It may equally be said that the Hails are friends, whom it is very easy to love. They are members of the Presbyterian Mission. Later.—She died on the 9th.

Rev. Dwight W. Learned, Ph.D., D.D., of Kyoto, has taught New Testament exegesis at the Dōshisha almost continuously since 1875, only barring the first few years, when there was no theological class, and the two furlos he has taken. During the major part of the time, too, he has been working on commentaries for the entire Testament. Probably no man in Japan is his peer in knowledge of the meaning and contents of the same. It is, therefore, specially appropriate and satisfactory that he has been chosen successor to Dr. Greene as member of the Bible Revision Committee.

On Sunday the first instant, from Japanese papers, the sad intelligence was learnt that Samuel Billings Capen, LL.D., President of the American Board, died Jan. 30, of pneumonia, at Shanghai, where he arrived on the 24th. With his wife and daughter he was on a world tour of inspection of missions, along with quite a party of prominent members of our Board, whose trip was primarily prompted by the centennial celebrations in India, in November last, of the Board's beginning work there. His death is a great loss to the cause of foreign missions.

"Dr. Capen was a man who will be missed not only by a large circle of friends and admirers in the East generally, but the world over, and more particularly by those engaged in missions or peace work. Born in Boston, Mass., just a few days over 71 years ago, he lived there all his life. On getting out into the business world he took up the carpet trade, in which he was very successful and worked at it for half a century. Always dis-

playing a lively interest in philanthropic, religious and missionary work and shunning no effort to further these causes, he naturally came to be a noted man along these lines, and for years has been known as one of the most eminent of touring lecturers."

On Jan. 13, the day after the first great eruption, Prof. Edward Lewis Clark wrote: The volcano at Kagoshima has been rumbling and shaking for twenty-four hours. This morning we woke to find a white layer of ash over all, and as the day has gone on, it has grown darker and darker, until now I am writing by lamp light, and it is only 2. p.m. The shifting lights of yellow, green, and a dull reddish tint have been weird, suggestive of doom, and the absolute stillness of the air, with no breath of wind, has added to the feeling of fatefulness. We have heard little from Kagoshima but black tales of utter darkness, suffocating fumes, and all communication shut off.

The complaint is often made that Japanese journalism is surprisingly irresponsible toward the public, in that it reports a matter one day, and never troubles to infrom its readers how the matter turns out the next, or ever after. We may take a leaf out of the critics' book, and show our sense of responsibility, by reporting the sequel of John Bostick's little escapade reported in our last issue. Thanks to our contemporary (*ahem!*), the *Pacific Commerical Advertiser*, we can largely satisfy the thirst of our readers for the sequel. On one important point we must refer them to Mrs. O. H. Gulick —whether John Bostick confest why he didn't relieve her of the much valuable jewelry she wore. However, in all seriousness we must add that John Bostick figures here wie Pilatus im Credo, as Germans say:—Train robber admits crime. John Bostick confesses to holding up train and killing one passenger. San Francisco, December 25.—(By Associated Press Cable)—Faced by positive identification by a number of his victims, including Dr. A. B. Clarke, a Honolulu dentist, John Bostick yesterday broke down and confessed that he is the lone bandit who held up a Southern Pacific express train at El Monte, in Southern California, December 1, and killed James Montague, a traveling salesman, when the latter was slow in raising his hands above his head as commanded.

The confession was made to Sheriff Hammell, Bostick going into all the details and describing his movements for a month or more previous to his last crime. The confession included an admission that he attempted to hold up a passenger train at Point Richmond November 14 last. Sheriff Hammell announced that he would see to it that Mrs. Colen, one of the bandit's victims, the woman who identified Bostick in a crowd here Monday night, will be given the reward of $7500 which had been offered for the arrest of the train robber. In charge of Sheriff Hammell and deputies, Bostick was started for Los Angeles last night. He will be tried in that city.

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TAIZO ABE, Managing Director.
KINGO HARA, Secretary.

MISSION NEWS.

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